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THE  
**Missionary Magazine**  
 AND  
**CHRONICLE.**

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**NEW YEAR'S SACRAMENTAL OFFERING**

TO THE FUND FOR THE

**WIDOWS AND ORPHANS OF DECEASED MISSIONARIES**

AND

MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.

THE Directors of the London Missionary Society are called upon, by the near approach of another year, to repeat their annual appeal to the Churches affiliated with the Society for the accustomed exercise of their liberality on behalf of the Widows and Orphans of departed Missionaries, and in aid also of those faithful labourers who have worn out the energy of life in their Divine Master's service.

This appeal has been renewed through fifteen successive years, and it has always been received with great cordiality and kindness by the friends to whom it is addressed. The number of claimants, and the urgency of their interests, have been constantly increasing; but, happily, the liberality of the contributors has kept pace with these augmented requirements. The Directors therefore again most earnestly entreat their Christian brethren, the Pastors, Officers, and Members of the Churches by whom the Society is generously supported, that at the first Communion-service in the year (that is, Lord's day, January 7th, 1866) each Christian communicant who is willing may have the opportunity of making some addition to his usual contribution; and that the amount contributed *over and above the average of the ordinary sacramental collection* may be appropriated to the Widows' Fund.

The present number of WIDOWS dependent on the Fund is THIRTY-EIGHT. ELEVEN aged and incapacitated MISSIONARIES are supported from the same

source. To these must be added SIXTY-EIGHT FATHERLESS CHILDREN : making a total of ONE HUNDRED AND SEVENTEEN individuals.

The Directors very urgently request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed on behalf of the Directors,  
ARTHUR TIDMAN.

MISSION HOUSE, 1st Dec., 1865.

P.S.—It is respectfully requested that the amount specially contributed in reply to this appeal be *transmitted separately and without delay* to the Rev. Dr. ARTHUR TIDMAN.

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.



### INSURRECTION IN JAMAICA.

ALL classes of society throughout our country have been equally astonished and grieved by recent intelligence received from JAMAICA, that in the immediate district of MORANT BAY, south-east of KINGSTON, a considerable portion of the negro population have risen in arms against the local authorities, and have been guilty of acts the most cruel and inhuman. The objects of their hatred and violence have been exclusively white and brown men, including magistrates, clergymen, missionaries, planters, and others, and the murders they have committed have been attended with the most revolting barbarities. It would be impossible at present to state, with any accuracy, the number of victims destroyed; while survivors have barely escaped, having been compelled to flee for their lives, leaving their houses and property in the hands of the infuriated blacks. Prompt measures were taken by GOVERNOR EYRE and the few military authorities and troops in the island, and the insurrection, when the last accounts left Jamaica, was suppressed. Multitudes of the misguided negroes have been shot or hanged, and a considerable body, taken prisoners, were awaiting trial by court-martial.

It is impossible, with any certainty, to trace the origin of this unhappy movement, or to ascertain the extent to which the coloured population of the island were generally implicated; but, so far as evidence has yet appeared, it was mainly confined to the district of ST. THOMAS IN THE EAST. The population of MORANT BAY is comparatively small; and, though there are

three, if not more, congregations, there is no resident missionary except a Wesleyan, whose life was in imminent peril, though happily he escaped.

We trust that the causes of this unexpected outbreak will be sought out by a Government commission, whose members shall be distinguished by competent intelligence and strict impartiality. Although nothing can extenuate the bloodthirsty disposition and barbarous deeds of the insurgents, which it was necessary promptly to put down by means which, under other circumstances, could not be justified, yet the strong tendency of the public administration on the labouring population has been very oppressive, and has gradually produced a state of alienation and a deep sense of injury, which has resulted in the present partial rebellion. But we apprehend that it will be found, on inquiry, that the individuals chiefly implicated in the acts of cruelty and ferocity perpetrated upon the white and brown inhabitants, are the indolent and dishonest, the worthless and the vile, rather than those who have suffered actual wrong.

Our Society has two stations in the immediate district of the rebellion, under the care of native teachers; and there is reason to hope that they have escaped and that the natives under their care have not been implicated in these outrages. The chief stations of our Society are situated in other districts near the centre of the island, and we subjoin letters from two of our missionary brethren, the Rev. W. ALLOWAY, of RIDGMOUNT, who has laboured in the island for thirty-one years, and the Rev. W. J. GARDNER, of KINGSTON, who has the superintendence of the stations on the East. From these letters our readers will learn with much satisfaction and thankfulness that both the missionaries and their people viewed the acts of the insurgents with feelings of abhorrence, and employed what influence they had to maintain order and peace.

LETTER OF REV. WILLIAM ALLOWAY.

“Mandeville, P. O.

“Jamaica, October, 23rd, 1865.

“DEAR SIE,—My heart sinks within me to think of the shock which the horrible tidings, borne by this mail to England, will give to the friends of Missions and of the Negro race. It is some relief to me that the duty of describing to you the murderous deeds which have recently been perpetrated in the eastern parishes of this island does not devolve on me, but on Mr. Gardner, of Kingston, who is much nearer to them than I am.

“You will be glad to learn that there is not, as far as we can ascertain, any disaffection to the Government in this district. As soon as possible after the dreadful news from St. Thomas in the East reached us, I called a meeting of the deacons of the Church, all of whom are respectable influential black men. The meeting was private and confidential, and I besought them to tell me all they knew and thought respecting this matter, when they unanimously and solemnly declared that they had never thought of the rebellion but with feelings of abhorrence, nor heard it spoken of in the several localities in which

they reside but in terms of execration; and offered without delay to enrol themselves as *special* constables, and to use their influence to induce others to imitate their example. I immediately wrote to the custos of the parish to inform him of the result of our meeting; and on Saturday last a goodly number were sworn in as special constables, and others joined the volunteer corps.

“No fear is entertained respecting the people of the parish, unless the lawless savages from a distance should break in upon us, when, doubtless, many of the idle and worthless among us would join them. In that case we must depend upon the better portion of the people for protection. There is not, so far as I know, a soldier within thirty or forty miles of us, and the police and volunteer force are all taken from among the people. But our trust is in God, ‘our refuge and strength—a very present help in trouble.’ A black young man, a member of this Church, but at present employed as colporteur by the Kingston Auxiliary Bible Society, wrote me a good note the other day, from which the following is an extract:—

“ ‘Kingston, October 19th, 1865.

“ ‘DEAR MINISTER,—Believing that yourself and Mrs. A. are perfectly safe, and having your hearts staid on the God of our salvation, I write this note in the midst of excitement. I grieve, sir, and am ashamed, that in this our land, comparatively full of ministers and teachers, and possessing so many Bibles, there could be found men capable of committing, and willing to commit such dreadful crimes as have stained our island’s history. I hope, however, that the rebellion will soon be at an end, and that good may come out of this evil.’

“Believing that these are the sentiments of multitudes of black men in this island,

“I remain, dear Sir,

“Yours very truly,

“WILLIAM ALLOWAY.

“Rev. Dr. TIDMAN.”

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LETTER OF REV. W. J. GARDNER.

“Kingston, Jamaica,

“October 24th, 1865.

“MY DEAR SIR,—I can only ascribe it to the providential care of Almighty God that I am alive to address you on this occasion. I had written to our native catechist Mr. Ross, at Morant Bay, to inform him that I would be there on the 10th instant; but on the previous day I found my engagements so numerous that I was induced to write, delaying my visit and enclosing money on account of salary. That delay, I have no doubt, saved my life; for on the afternoon of the 11th, when I should have been at the Bay, a band of rioters entered the little town, and, after a conflict with a few volunteers, murdered, or left for dead, nearly every white person present at a meeting then being held in the court-house. As I never could have supposed that the people in this country would have injured a minister, I do not suppose I should have thought it necessary to have made any effort to secure my personal safety; and facts which subsequently transpired show that any



precautions would probably have been in vain; for the rebels, as they are now called, killed one clergyman who was at the meeting, a brother of the late Rev. Ridley Herschell, and fearfully ill-treated another, the rector, who must be upwards of seventy years of age. Mr. Herschell's tongue was cut out by a woman, and fearful barbarities inflicted on others.

"This onslaught, it now appears, was only the commencement of a premeditated attack on all the white and coloured inhabitants; for during the following days large bands of people passed through that end of the island, inflicting terrible cruelties, and plundering wherever they went. No less than 200 refugees, men, women, and children, have reached Kingston, many of them, who lately occupied happy homes, having saved themselves by hiding in the woods and swamps almost without food for days: some mothers with infant children were among the number. Among those thus rescued by the troops are several clergymen and a coloured Baptist minister and his family. One hundred others were saved on board an American ship lying at an outpost, the captain of which had to put to sea on three successive nights to avoid attack. Among these were two clergymen and a Wesleyan missionary and his family. The state of excitement for the past two weeks has been fearful: we have felt that, on a small scale, the horrors of the Indian mutiny were being perpetrated around us.

"Prompt measures were taken by the authorities; troops and vessels of war were at once sent down; and the revolt is now believed to be effectually checked. Great numbers of the misguided people have already perished by the bullets of the soldiery or the hands of the executioner. It is to be feared that many who are innocent have perished with the guilty. The whole of this part of the island, the city of Kingston (for commercial reasons) excepted, is under martial law; but in Kingston many persons have been arrested and sent for trial before the military courts, charged with being concerned in the rebellion. Fifteen persons have just been sent away, among whom are four black Baptist ministers and several who held respectable positions. Many Haytian refugees have been ordered to leave the island. The authorities keep everything very secret; but there is a report very generally believed that a secret society has been discovered, and that the rebellion was concocted in Kingston.

"I have been much concerned about the safety of our teacher Mr. Ross, and of the Rev. Mr. Hartly. I wrote to them as soon as postal communication was reopened, making inquiry, and offering pecuniary or any other assistance that might be required; but as yet I have received no reply. I have, however, heard that they are safe at Morant Bay. I shall go down as soon as possible, and see what had better be done with our station there. Great fears have been expressed for the safety of this city, and a considerable number of volunteers have been enrolled, by whom, in connection with the few regular troops left here, the city is guarded at night. Ships have been sent to Barbadoes and Nassau for troops, and arms and ammunition have been sent to the outports. From our brethren in Manchester and Clarendon I hear that all is quiet in their respective districts, though fears are entertained that, were any of the rebels to escape into those districts (which is now almost impossible), there are too many who have neither character nor property to lose who might join them in the hope of plunder.

“ Mr. Alloway intended holding a devotional meeting with his deacons and leading people on Saturday last, after which they were to go to the court-house and enrol themselves as special constables. Mr. Lindo was in town last week, and was rather concerned about some threats that had been made respecting him and Mr. Hillyer, but of which he thought little at the time; the alleged offence being, I understand, that they had written to the Queen against the negroes. I have heard this statement about myself. Ridiculous as this may seem, a fearful meaning is conveyed by it, as you will see when I mention that, when the Baron von Kettleholdt, the custos or chief magistrate, had been murdered at Morant Bay, the people cut off his fingers, saying they should write no more lies to the Queen. The matter to which reference was thus made is as follows:—In consequence of a communication from Dr. Underhill, Secretary of the Baptist Missionary Society, the Colonial Secretary, the Right Honourable E. Cardwell, addressed a letter to the Governor of Jamaica, seeking information on several points relative to the condition of the working classes. The Governor forwarded the communications, with certain questions of his own, to the custodes of parishes and the supposed representative of each religious denomination. One of these was sent to me; for, as living in Kingston, I am generally applied to by Government for any denominational information they require. I was at the time very poorly, and when I was better I found that the subject had been made a handle of by political agitators, and I therefore thought it best to avoid any connection with it; and thus it happened that I never wrote a line on the subject; and, so far as I am aware, none of my brethren did.

“ That the *people* have grievances there can be no doubt, and the same remark applies to those by whom they are employed. To say that our laws are perfect, or that there is never any defect in their administration, would be to describe a state of things which has never yet existed among any people, still less in a mixed community like this.

“ But I have no hesitation in saying that our present sad crisis is not brought about so much by any evils it is in the power of Government to redress, as by the unprincipled acts of political agitators, who sought to use the less informed masses of the people for the attainment of their own selfish ends. That they foresaw the fearful issue, I am unwilling to believe.

“ Many of the gentlemen who were killed at Morant Bay were present at a lecture I delivered during my last visit, on the ‘Pilgrim’s Progress.’ The Baron von Kettleholdt addressed the audience at the close, and I do not think he could have spoken as he did unless he had known by experience something of the Christian pilgrimage. He had lived near our station at Shortwood for about thirty years, and was much esteemed by the people in that district as a kind and humane man.

“ I shall send you with this a copy of the packet edition of the ‘Standard,’ which is to contain all the particulars which are yet made public. With Christian regards, in which Mrs. Gardner unites,

“ I remain, my dear Sir,

“ Yours very faithfully,

“ W. J. GARDNER.

“ Rev. Dr. TIDMAN.”

## MADAGASCAR.

IN our last Number we expressed the conviction that the rumours circulated, through the medium of the French papers, of the overthrow of the Malagasy Government would prove to be grossly exaggerated, if not altogether unfounded; and such, happily, the result has proved.

An extensive tract of valuable land was granted by the late King to Mons. LAMBERT, a French resident on the island, in opposition to the established usages of the country and to the urgent remonstrances of the chief nobles and officers of the Government. This grant the Queen, with the present Government and the nation generally, refused to confirm, and in consequence the Emperor and Government of France imposed an indemnity upon the Malagasy Government amounting to the sum of 240,000 dollars. The payment of this oppressive demand has been from time to time delayed, and attempts have been made, but in vain, to obtain some reduction in the amount. At length, however, the claim became peremptory, and the money was actually paid; the Queen contributing the sum of 140,000 dollars, and borrowing the remaining 100,000. When the morning arrived for conveying this large amount of treasure to the coast, both the officers and the people complained loudly of the injustice and cruelty of the proceeding, and it became necessary that precautionary measures should be taken against any acts of insubordination or resistance. This course was wisely adopted, and the treasure was conveyed to a French man-of-war waiting in the port of Tamatave. No result followed; but a deep sense of wrong is entertained by all classes of the Malagasy people at what they regard, on the part of France, as not only ungenerous, but as an act of gross oppression committed by the strong upon the feeble, which it is not likely they will forget in their future intercourse with the French authorities and other natives of France visiting Madagascar.

We insert some brief communications relating to the state and progress of the Mission which are highly encouraging.

## REPORT OF THE REV. GEORGE COUSINS.

The Rev. GEORGE COUSINS transmits the following brief report of his first year of labour in the capital, which evinces the true character of a Christian missionary, and the gratifying progress which, within that short period, he has made, both in the acquisition of the language and the prosecution of his various labours:—

“Ambatonakanga, August 31st, 1865.

“MY DEAR DR. TIDMAN,—We have just completed our *first year* in Madagascar, and I think it right to let you know what has been done during the year, and what we hope may be accomplished in the coming year. Although I have nothing but ordinary every-day missionary work and experience to

report, such as is common to all of us in this land, it may perhaps be some satisfaction to you to hear of this.

“Our work here is very different from that of the Christian pastor in England; but we very soon forget this, and assume that the churches at home think of Madagascar Christians and churches as we, who know their real character, think of them.

#### DESIRE OF THE NATIVES FOR INSTRUCTION.

“The knowledge one can gain of a people in twelve months cannot be very great, but the Malagasy certainly improve on acquaintance. With a very few exceptions, the members of our churches are but children in knowledge and spiritual things; but they are anxious to learn, or, as they often say, they are *very thirsty*; and I think that, under judicious and kind, but *faithful* training, they will, with the blessing of the Master, rise to higher and nobler things. Now and then we hear of members of our churches falling into some of the sins of their nation; but, on the whole, there is a decided difference between the praying and the not-praying people. You must be aware that ‘the praying’ is the great point with the Malagasy, and that many, when they first attend a place of worship, have but little thought beyond that of joining with others in *praying* to God. They have but very feeble conceptions of their own sinfulness, but they are impressed with a belief that the practice of the Christians of offering prayer and singing praise to God is a good and wise practice. But they hear some very plain statements as to their need of a Saviour, and are told who that Saviour is, in a very straightforward way, by the native preachers and the missionaries. With those who have come to me wishing to be baptized I have always been pleased, for there has been a clear knowledge of the leading truths of the Gospel. On one occasion I asked a candidate for baptism if he thought that baptism would save his soul. He seemed astonished at my asking him such a question; and, indeed, he made me feel sorry that I had asked him, as he emphatically answered that he did not think so at all, for both he and I knew that Jesus Christ alone can take away sin.

#### LABOURS MORE ABUNDANT.

“As to my own special work, since Mr. Ellis’s departure my duties have been greatly increased; but, as the responsibility of the pastoral office had been gradually assumed, the change has not proved too much for me. The congregations keep up well, the old chapel being filled twice each Sabbath, and there is evidence of some life and zeal in the church.

“As you will readily suppose, we are all anxious to get into the new church. The present building is very wretched, but we are waiting for something worth having. The church now nearly completed will be the greatest ornament the city at present possesses, and will also be a substantial and noble house of prayer for very many years. In thinking of the future my fears are numerous, but my hopes are more numerous, and prevail; and it is a great satisfaction to me to know that you approve of my occupying so responsible a position. Mr. Ellis was always very kind in speaking to me on this point, and did much to remove my diffidence and anxiety. My time is very fully occupied, and is every month less my own and more the people’s. En-

gagement has been added to engagement, class to class, but all in a very gradual way, and now every day has its regular work.

“A class for *preachers*, commenced four months ago, has been one of my most encouraging engagements. We spend some really pleasant and profitable afternoons together, sometimes in the consideration of a portion of Scripture, and sometimes in the preparation of the *full plan* of a sermon. This latter method is a favourite with the preachers. They discuss the text very thoroughly first, and then proceed to construct a sermon; and they have made some tolerable sermons, which are always preached afterwards. I have encouraged the preachers to come to me every week to discuss the passages they intend preaching from on the Sabbath, and do my best to help them, sometimes suggesting divisions, sometimes pointing out similar passages good for quoting.

“Mrs. Cousins is doing her best to teach the girls and women. She and our baby are great helps to me. The people make a great fuss with the children of the missionaries, and we have taken quite a new social standing in the eyes of the Malagasy since we have become parents. They frequently tell us that, although we are English, the baby is one of themselves, because this is her birthplace; and, when we demur at this, they tell us that they will soon have a proof, because she will learn their language before she learns ours, which will doubtless be true. Mrs. C. teaches the women of the congregation writing and sewing, and she hopes soon to begin a Bible-class. The women are to be her especial charge.

#### VILLAGE CHAPELS.

“Our village chapels are in a prosperous condition. Of the eight village stations connected with AMBATONAKANGA, four have provided new chapels this season. I have been much in the country, and am very pleased with the Christians composing the different congregations. A fortnight since I was at AMBOHIMANGA—that is, in its outskirts. The principal part of the congregation was made up of *officers sent by the Rasoharina (the Queen) to defend and preserve this holy town and home of the idols*. This struck me as an interesting and auspicious circumstance. The people there and elsewhere are very anxious to commence day-schools; but teachers are so difficult to meet with that they are unable to have the schools. I have commenced two Bible-classes in the villages, held once a fortnight; the one at *Ilazaina*, due north, and the other at *Inamehana*, a little to the south. These two are more central than the others, and are more easily reached.

#### TEMPORARY EXCITEMENT.

“There has been no little excitement here lately in connection with the Lambert treaty. The Queen has had to pay 240,000 dollars, as compensation for the nonfulfilment of the treaty. Of this the Queen has paid 140,000 dollars, and the rest she has borrowed from her subjects. I hear that this money will leave to-morrow, escorted by 1000 soldiers. In consequence of this demand, the French are in ill repute amongst the Hovas.

“I must conclude, however. Mrs. Cousins unites with me in kind regards.

“Believe me, my dear Dr. Tidman,

“Very truly yours,

“Rev. Dr. TIDMAN.”

“GEORGE COUSINS.

## COMPLETION AND OPENING OF THE MISSIONARY HOSPITAL.

From Dr. DAVIDSON we have received the following communication announcing the completion of the HOSPITAL, a building which has been erected by the Society for the benefit of the afflicted natives, and which, we trust, will prove a blessing to many under the judicious and devoted care of our friend Dr. D. :—

EXTRACT OF LETTER FROM DR. DAVIDSON, DATED ANTANANARIVO,  
AUGUST 1ST, 1865.

“ Since Mr. Ellis left us one gratifying event has taken place: the Hospital was opened on the 25th of July for the reception of the sick. All the missionaries met at the Hospital in the afternoon and dined in the building, which was tastefully decorated by Mr. Sibree and Mrs. Hartley. It was felt by all to be one of the happiest gatherings we have had, and our pleasure was increased by being enabled unitedly to welcome Mr. and Mrs. Pool, Miss Milne and Mrs. Irvine, who had just arrived.”

ARRIVAL OF MR. AND MRS. POOL, MRS. IRVINE, AND MISS MILNE AT  
ANTANANARIVO.

The following gratifying letter has been received from Miss MARGARET MILNE, describing the events of their voyage and their journey to Antananarivo :—

“ Antananarivo, July 31st, 1865.

“ MY DEAR SIR,—It is with feelings of deep thankfulness to God for His preserving care, both by sea and land, that I now write to you from the capital of Madagascar. We have been mercifully preserved amid many dangers and difficulties, and here we would seek to raise another Ebenezer, and consecrate ourselves anew to the service of God.

“ At Mauritius Mr. McIrvine kindly offered to help us in any way, and so we asked him to write to you, as we thought that he would be able to do so better than we could, as there were some business matters to be explained.

“ On our arrival here we found that a house had been provided for us by Mr. Ellis; but we, acting up to the tenour of your instructions, and not being able to show them to Mr. Ellis before he left, have come to reside, for some time at least, with Dr. Davidson, as he is the only member of the Mission who could accommodate us both.

“ I hope that the arrangement will meet with your approbation; and if we find that, in order to extend and facilitate our usefulness, we have to move into a separate house near to some member of the Mission, we hope that our so doing, if we shall find it necessary, may also be approved of by you.

“ In the meanwhile we are giving our time to acquiring a knowledge of the language, and before long we expect to be able to do a little in some of the schools. We are also visiting the schools and attending the Malagasy services, in order that we may get the language as quickly as possible.

“ We have been received and treated very kindly by all the members of the Mission, and are looking forward with no small degree of pleasure to a life of

usefulness here; though, when we look to ourselves, we tremble, for with us there is no strength.

“The women are all very glad to see us, and almost every day some of them visit us, bringing presents with them.

“We have also been introduced to the Queen, who wished us good health as long as we remained in her country.

“We shall be very happy if at any time you can find it convenient to send us a few lines. Meanwhile,

“I remain,

“Yours very sincerely,

“Rev. Dr. TIDMAN.”

“MARGT. MILNE.

#### STATISTICS OF THE MISSION CHURCHES AND SCHOOLS.

From our valued friend the Rev. WILLIAM ELLIS we have received the subjoined statistical table, which, although it extends to the close of last year only, is truly encouraging, and will, we trust, be followed throughout the present year with results equally cheering:—

	Communicants.	Children in the School.
AMBOHIPOTSY . . . . .	220	76
ANKADIBEVAVA . . . . .	147	50
AMPAMARINANA . . . . .	103	55
ANDOHALO . . . . .	138	45
AMBATONAKANGA . . . . .	268	74
ANALAKELY . . . . .	250	96
AMPARIBE . . . . .	440	180
Total, 1864 . . . . .	1566	576
Last year . . . . .	1100	365
Increase . . . . .	466	211

### POLYNESIA.

#### MISSIONARY VOYAGE TO THE LAGOON ISLANDS.

OUR enterprising missionary brethren in the Navigators' Group were induced, in the month of May last, in consequence of interesting reports which had reached them, to delegate one of their number, the Rev. A. W. MURRAY, to visit several clusters of small islands, distant about 600 miles, and designated generally by the missionary as the LAGOON Islands. The enterprise was crowned with entire success, and the report given by Mr. Murray of the state of the people, which will be found in the following narrative, will be read with feelings of equal astonishment and delight. Truly may it be said of these

islands, they "wait for the law of the Lord;" and, thank God, they have not waited in vain. Already Christian evangelists are among them, and we trust that in a few months their number will be increased in proportion to the thousands that are thirsting for instruction; and we may confidently expect that, on a people so signally prepared by the Lord, He will pour out His Spirit, and raise them to the full knowledge and enjoyment of salvation.

"I can think of no designation," writes Mr. Murray, "so appropriate to the islands to which this report refers as that of Lagoon Islands. It is true they are coral islands, and so to designate them would distinguish them from the islands of volcanic origin; but then there are coral islands in other parts of the Pacific, such as the Loyalty Islands, Savage Island, &c.; so that simply to call the islands in question coral islands would not distinguish them from the others. But to designate them Lagoon Islands answers all the end of a name, inasmuch as the possession of a lagoon is their distinguishing feature.

"The voyage, a report of which I have now to forward to the Directors, was undertaken at the request of my brethren of this Mission, and, by the good hand of God upon us, has been safely and successfully accomplished.

#### THE VOYAGE AND ARRIVAL AT NUKULAEALAE.

"We embarked on board the 'Augustita,' a small trading-vessel about fifty tons burden, and sailed from Apia on Wednesday, the 3rd of May, 1865. We were bound for the Islands known on the charts as Ellice's Group, and other islands beyond these, known by various names. Our missionary party consisted of two married teachers, accompanied by their wives, one unmarried, myself and servant, and a child belonging to one of the teachers. Connected with one of our party, Elekana, there is a tale of deep interest, which deserves particular notice from its connection with our voyage, and the striking illustration which it affords of the wonder-working providence of God in carrying out His plans and purposes of mercy towards the race of man."

Here follows an interesting narrative of the adventures of Elekana, showing how, in the year 1861, he had, with others, been wrecked on the island of Nukulaelae; and, in return for the humanity and kindness of the natives, had given them some elementary instruction in the Christian religion, and promised to revisit them on a future occasion. Elekana's narrative is omitted here, having been already published in detail in the August and September numbers of the "Juvenile Missionary Magazine."

"Nukulaelae lies to the north-west of Samoa, distant about 600 miles. We made the island on Wednesday, the 16th of May, having been just a week on the passage. There is no harbour, but there is a tolerable anchorage outside the reef during certain seasons of the year. Having got to anchor, we hastened on shore. The poor people were delighted to see us; but events that have transpired since Elekana was amongst them, in 1861, cast a sad gloom over our meeting.



## OUTRAGES BY PERUVIAN SLAVERS.

“At that time the population was about 300—a harmless, peaceful community, waiting and longing for the Gospel to make them truly happy. Now they are reduced to a remnant under 100; and the bulk of these are women and children. The iniquitous Peruvian slavers came upon them like beasts of prey, and carried off about 200 to bondage and death. Nowhere perhaps did these infamous men act more basely than at this and the neighbouring island. They had recourse first to what seems to be their usual mode of procedure; they held out temporal inducements, proposing to the people to go for a given time to some island to make cocoa-nut oil, for which they were to be liberally paid, and at the expiry of the specified time brought back to their homes. The people told them they had plenty of cocoa-nuts on their own land, and could make oil here. Finding that they could not gain their point by such proposals, they had recourse to an expedient worthy of the devil himself. There were two vessels, both barques, the one about 300 tons burden, the other 400 or 500; their names were the ‘Gouhnourver’ and the ‘General Layfell;’ commanded, the one by a Captain Lopaz, the other by Captain Garsee. These gentlemen, accompanied by the mate of one of the vessels, came on shore, and gave out that the mate was a missionary, and that they wished the people to go on board, to be taken where they would be taught about God and religion, and afterwards brought back to their own land. An infamous fellow named Tom Rose, a negro who had been living among the people for a length of time, lent himself to be their tool. He acted as interpreter, and doubtless suggested the plan by which the people were ensnared. And, as Tom himself shipped in one of the vessels, and had been acting as a sort of religious teacher among the people, their suspicions would be the less likely to be aroused. The bait took. The people flocked on board the ships. Those who could not obtain passages in the boats from the vessels went in canoes, and others swam; so great was their eagerness to go where they were to be taught about God. One of the boats got stove in the passage and was rendered useless. Some who were in it were picked up by other boats or canoes, and some swam back to the shore. The vessels did not anchor, but stood off and on at sea; thus it was difficult to reach them, and when the people were on board they were entirely in the power of their captors.

“Thus were these poor people deceived away from their quiet, peaceful homes. Alas for them! Surely He who heareth the groaning of the prisoner and delivereth them who are appointed to die, will plead their cause.

## RAYS OF LIGHT IN THE MIDST OF DARKNESS.

“Truly He did not forsake them in the hour of their sore affliction. It is deeply interesting to think that they carried with them into their bondage portions of the New Testament, which they had obtained from Elekana, and which they prized as their most precious treasures. Elekana had a Rarotongan New Testament and hymn-book when he and his shipwrecked companions were cast on their shores. So eager were the people to learn to read the Word of God that nothing would serve them but the New Testament must be apportioned out amongst them. Elekana yielded to their importunity, and gave two or three leaves to each; the portion that fell to the

share of the chief I have now in my possession : he had carefully preserved it, and gave it to me at my request.

“May we not hope that many of those who have carried these leaves of the tree of life into the land of bondage have learned from them the way to that land where all are eternally free?”

#### ABANDONMENT OF IDOLATRY AT NUKULAEELAE.

“But to return from this long digression. The sight of the widows and children of those who were gone, whom we met on shore, was very saddening. As the question was put to one and another by Elekana, ‘Where is this one and the other?’ ‘Gone, gone,’ was the unvarying reply. ‘Carried off by the thievish ships.’ After consulting with the chief and others, and finding them earnestly desirous to have a teacher, I concluded to leave with them one of the three I had to dispose of, notwithstanding the smallness of their number. Taking everything into account, it seemed as if it would have been cruel to do otherwise. A deep interest will continue to attach to Nukulaelae in connection with the evangelization of the islands in its neighbourhood, and, indeed, far beyond, as from it the movement took its rise, which will no doubt progress till all are covered with the knowledge of the glory of the Lord, as the waters cover the sea. Nearly ten years have passed away since the people of Nukulaelae, moved by influences which we can very imperfectly trace, began to be weary of paganism and to feel after the true God. About that time, at the instigation of the master of a small trading-vessel which visited the islands, they burnt their gods and ceased to be idolaters. I have been able to learn little respecting the person who so far directed them right, except his name and the place whence he came. His name was Stewart, and he came from Sydney, *via* Fiji. All honour to him for the efforts he made at this and other islands to turn the people from the service of idols to that of the living God, and Jesus Christ whom He hath sent.

“From this time the people were in the case of a man who has ceased to walk in the wrong way, but who knows not the right, and is waiting for a guide. Hence the eagerness with which they welcomed Elekana when he was cast upon their shores. Others had professed to be able to guide them—such as Tom Rose the negro; but they had only added to their bewilderment. In Elekana they had a man who knew the way of life himself, and so was able to impart to them a measure of true light. And now at length they have a teacher settled among them, who will be able to teach them the way of God more perfectly. It is a vast advantage, in our efforts to evangelize this and other islands in its neighbourhood, that the language is so much akin to the Samoan that our translations and books will be available. The name of the teacher left on Nukulaelae is Joane (John), and his wife’s name is Saili. They have had a regular course of training in our Institution at Malua. May their labours be largely blessed!

#### DESCRIPTION OF THE ISLANDS.

“Nukulaelae is the largest of nine small islands which form the group to which it belongs. Each island has a separate name, but they are all enclosed by one reef, and are virtually one island. The centre forms a lagoon, and the islands are protected from the incursions of the sea by the formidable coral

barrier that surrounds them. The shape is oblong, being about four and a half miles in length and two and a half in breadth; the people live at present on a small island named Matutala. The islands are very low. They are generally covered with cocoa-nut trees, and look like cocoa-nut groves from the sea. In addition to these, the pandanus abounds, and the coast is covered with mangroves. They produce a little taro and bananas; but a species of coarse taro, called pulaka, together with cocoa-nuts and fish, form the staple of the food of the natives. Of the origin of the people, and other interesting matters, we shall have to speak when we come to other islands of the range to which Nukulaelae belongs. These islands are a range, not a group; so we must get reconciled to that unfamiliar designation. They lie in a line running north-west, and extending over a space of 300 to 400 miles. The people of Nukulaelae say their ancestors came from Funafuti, the island to which our course was next directed. Nukulaelae lies in long. 179° 50', and lat. 9° 18' south.

“We sailed from Nukulaelae on Friday, the 12th of May, and on the following day anchored at

#### FUNAFUTI.

“Funafuti is the Ellice's Group of the charts. It is about sixty miles distant from Nukulaelae. Like its neighbour, it is not a single island, but a group, numbering no fewer than thirty-one islands and islets. Each of these has a separate name, and Funafuti is the general name. An immense coral reef surrounds the whole, and the interior forms a magnificent lagoon and one of the finest harbours I have seen. There are three good openings, at which vessels of any tonnage may enter, and hundreds of vessels might anchor together in safety. We found the state of things here in many respects similar to that of Nukulaelae, both as regards what is pleasing and painful. The slavers, on leaving Nukulaelae, came on here, and, sad to say, succeeded in carrying off one hundred and eighty of the people. Aided by Tom Rose, they adopted the same plans here as at the other island. Oil-making was first mentioned, then gold-digging; but these not taking, the other pretext was tried, and succeeded. ‘There,’ said their betrayers—‘there are the people of Nukulaelae on board, going to learn about God; why should not you also go?’ They did go; and, but for the exertions of a foreigner residing on shore, there would not have been so many left as there are. Those that remain number about 100, in addition to whom there are at present between twenty and thirty persons belonging to Vaitupu, another island of this range. The population of this and several other islands adjacent has been kept small by a shocking practice to which they were addicted in the days of heathenism. We anchored late in the evening of Saturday. On the following morning we went on shore and saw the chief and people, and had service with them, Elekana giving an address from Luke xix. 10. I got him to give the address as he retained a considerable knowledge of their dialect. The first words of the chief when we called upon him were striking and affecting. ‘We are all in darkness,’ he said, ‘and are just waiting for some one to teach us.’ I told him that that was just our errand, to give him some one to teach him and his people; that we had heard of their desire for the Word of God, and had come from Samoa in consequence. They destroyed their idols about the

same time as the people of Nukulaelae. They heard of the doings of Elekana there, and he spent a short time among them, after he left that island to go to Samoa. Thus they were in very much the same state as their neighbours. On the following day (Monday), the needful preliminary arrangements having been made, Matatia, one of our teachers, and his wife, Nazareta, took up their abode on Funafuti. At once the people set to work to learn to read, and during the two days we remained after the teacher was landed some seventeen had mastered the alphabet; and a fortnight after, when we called again on our return from other islands, between twenty and thirty were able to read a little. I never saw a people in similar circumstances apply themselves with such eagerness. God grant that with the light they may receive the life.

#### PREVAILING CUSTOMS.

“I need not remark particularly on the appearance, manners, customs, &c., of the natives, seeing that they are Samoans, and that in all essential respects they are one with the people from whom they are descended. Long separation from their fatherland has led to some slight diversity in language, manners, dress, and some other things. Circumstances have led to a different mode of dress—the material employed in Samoa not being found on these islands. The men wear the maro; the women wear a large bushy girdle of the pandanus and cocoa-nut leaf, which looks very decent. The houses are good—built after the Samoan model, as far as the different circumstances will allow. They are thatched with the pandanus leaf, which is much superior to the leaf of the sugar-cane, which is used in Samoa. The settlements look very clean and neat. I was especially struck with the appearance of the graves, which are evidently tended with great care. They were accustomed to worship their deceased ancestors, along with superior deities, which probably was one reason why so much attention was paid to the graves. Throughout the whole islands we have visited, Tangaloo was regarded as the principal god—the god of heaven; and all had an idea of a future state, a ‘good place’ and a ‘bad place,’ to which the good and bad respectively went at death. There has been no war in Funafuti from the time of its being occupied, so far as the present generation knows—that is, among the people themselves; for they have had to defend themselves more than once from Tongan aggression; and that they seem to have done bravely. The Tongans appear to have swarmed over these seas in former times almost like Danish pirates. But, from the accounts of the people of Funafuti, they met with their match in them. Funafuti lies in long. 179° W., and lat. 8° 30’ S. We sailed on Thursday, May the 18th, and stood for

#### NUKUFETAU.

“We reached this island on the following day after leaving Funafuti, May 19th. The distance between the islands is about sixty miles. It will be remembered that all these islands lie in the same direction, north-west and south-east. Vaitupu indeed is to some extent an exception: it lies north-east from Nukufetau forty-two miles. Nukufetau, like Funafuti, is not the name of a single island, but of a group of small islands. These are fifteen in number, and, with the reef and lagoon, cover a space of ten miles in circumference. It, like all the islands of the range to which it belongs, is low, and

cannot be seen more than ten miles off in clear weather. The lagoon forms a good and spacious harbour, easily accessible to vessels of any size. We found the state of things at this island similar in many respects to that of Funafuti and Nukulaelae: there is one important and happy difference,—the slavers were in a great measure baffled in their attempts to carry off the people.

“Several canoes came off to us as we were making our way up the lagoon towards the anchorage. In one of these was the son of the chief of the island, a very interesting young man, named *Taukie*. *Taukie* has had a great deal of intercourse with foreigners, and understands and talks English amazingly well. When he learned that a missionary and teachers were on board, his eyes sparkled with joy. He told us he had determined to go to the *Fijis* when an opportunity should offer, with a view to get a teacher if we had not come. Thus we found here, as elsewhere, an open door, and had nothing to do but enter in. The movement which has led to the present state of things on this island is connected with the occurrences at *Nukulaelae* and *Funafuti* already mentioned. They heard what had been done on these islands, and, following their example, destroyed their gods and renounced idolatry; and for years they have been observing the Sabbath and keeping up some sort of public worship on that day. They have a chapel, a very decent place, about forty-five feet long by forty broad, which is kept neat and clean. Poor people! thus have they gone on year after year, worshipping God according to their little light, and waiting and longing for some reliable guide.

#### THE RIGHT MAN IN THE RIGHT PLACE.

“Apprehending that there would be greater difficulties to contend with here than at the other islands, I had reserved *Elekana*, who is a man of more experience than the other teachers of our party, and whose name is widely known and respected, for this island. The chief and people gave him an encouraging welcome; and he has entered upon his work with pleasing prospects. The population is about 300. Infanticide has been discontinued for a number of years, and peace has long prevailed. And now we may hope that polygamy, heathen dances, and other kindred evils, will speedily be numbered with the things that have passed away, and that in *Nukufetau* we shall have a happy Christian community, bringing forth the fruits of righteousness, and glorifying God their Saviour in all things. We sailed from *Nukufetau* on Wednesday, the 24th of May, and stood for the neighbouring island

#### VAITUPU.

“We had quite an exciting scene as we were leaving *Nukufetau*. We found there twenty-six natives of *Vaitupu*. These made an arrangement with the captain to be taken to their own land. They had been living for a length of time, two or three years, on *Nukufetau*, and had, no doubt, relations on the island, between whom and themselves strong attachments seemed to exist; and when the parting came there was such an excitement, rubbing of noses, and weeping and wailing in regular Oriental fashion. Here I had to part with my good, faithful friend *Elekana*. This I felt quite a trial. He is a man to whom one soon feels a strong attachment. It was especially painful to leave him alone among the comparatively rough people of *Nukufetau*. He, however,

was not fainthearted; and the Master whom he serves will not forsake him. May his life be long spared and his labours largely blessed.

“We reached Vaitupu on Thursday, the 25th, the day after we left Nukufetau. It is a charming little spot, a single island with a lagoon in the centre, about four miles in length and three in breadth. It has a population of about 350. It is comparatively well watered and very fertile. And now we had got to the central point where the Samoans landed, from whom all the islands of the range, with a single exception, have been peopled. Here I obtained distinctly and definitely the information I had been unable to get elsewhere. I got the names of seventeen chiefs who have successively ruled the island since their ancestors arrived. The arrival I should think must have been at least 300 years ago. There were two large double canoes. I got the names of twenty-one men and five women who were in these canoes. There were many more women, but their names are forgotten. There were also two children. The people don't know whether any died at sea, where the party was bound when they started from Samoa, what part of Samoa they came from, and other matters of interest which one would like to know. They continued for a length of time on Vaitupu, and as they increased in numbers they hived off to the other islands, till they spread over them all, eight in number. I found the language somewhat purer here than on the other islands we had visited; and here we found an Ifi tree, the horse-chestnut, most probably sprung from a nut brought from Samoa by the original party. The productions of the islands are the same as those of the islands already described. I felt deeply grieved that I had not a teacher to leave amongst them. I could only give them a promise that they should have one with the least possible delay. The population is larger than that of any of the other islands to the east. It is over 350, and we found about twenty of their people on the adjacent island of Nui, to which our course was next directed. Vaitupu is a delightful little station for a Samoan or Rarotongan pastor. Very soon I trust the eyes of the people will see their teacher, and effectually learn about Him the knowledge of whom they have so long desired. Leaving Vaitupu, we stood for the island of

#### NUI,

distant about ninety miles. We got sufficiently near on the evening of the 25th of May to have intercourse with the people. The first word uttered by an interesting young man, who speaks good English, as he jumped on deck, was, ‘Is this the ship with the missionaries?’ Some parties had led them to expect that missionaries would come to them shortly. It was near sundown, and, as there is no anchorage, we had to stand off for the night, and our visitors returned to the shore with the glad tidings. Early next morning canoes were again off to us, in one of which was the young man alluded to above. He brought a present from the chief of three ducks, a basket of taro, and a dozen cocoa-nuts, and a request that I would go on shore, as the chief wished to see me. To go on shore at Nui is rather a formidable affair, as, like Vaitupu, it is surrounded by an extensive reef, through which there is no opening. It is very difficult to land with a boat, but the natives manage it in their canoes. In one of these I got safely to the land, and had a deeply interesting interview with the chief and people. The state of things is fully

as interesting and remarkable as at any of the other islands. About five years ago they burnt their gods, and since then they have been worshippers of the true God, and have been waiting most earnestly to be fully instructed in the knowledge of Him. Their present home is a pretty little spot—a gem on the ocean's breast. It consists of two larger and six smaller islands, and is about five miles in length, and from a mile to half a mile in breadth. It is very fertile, and tolerably well watered. The population is from 300 to 400; they are a fine noble-looking race; and they must be very industrious, if what we were told by a person trading among them is correct. According to him, they make about sixty tons of cocoa-nut oil a year for sale. In appearance, manners, customs, &c., they very much resemble their neighbours. It was very painful to have no teacher to leave among them. The men who now conduct services are well reported of, and seem decent characters. As the best thing that could be done under the circumstances, I told them to continue carrying on worship and schools in the meanwhile as they are now doing, and promised that they should have a teacher as soon as practicable. They have a very good place of worship, and a school-house in addition. The chief Kauie is a very interesting man. After I returned on board he sent, or rather brought, for he came off himself, another present of taro, &c. As some are reading the Word of God in their own tongue, we may hope that a good work, in some cases a saving work, is really in progress among them. God grant that it may be so, and carry it on with greater and greater power, and more and more decisive results, till the little leaven now working leaven the whole lump.

“Nui was the limit of our cruise; so, having finished our business, we commenced our return voyage, calling at Funafuti and Nukulaelae, and thence directing our course towards Samoa.

#### CONCLUDING REMARKS.

“A few general observations will appropriately close this report, most of which will probably have occurred with more or less distinctness to the reader. The first thing calling for special notice is the *remarkable state of preparedness in which we found all the islands we have visited for the reception of the Gospel*. And I have been assured that the three islands Niutao, Nanomea, and Nanomaga, which we have not visited, are in a very similar state to that of the others, having, like them, renounced heathenism, and being earnestly desirous to have teachers. These, with the islands visited, eight in all, stretching over a space of from 300 to 400 miles, and containing a population of about 3500 or upwards, have all renounced paganism. Every vestige of idolatry is swept away; the idols are utterly abolished, and they are thirsting for something better than idolatry can supply. What an affecting illustration do the cases of Nukulaelae and Funafuti supply of the eagerness of their desire to be supplied with the word of life, and how painful is it to think that that very desire became the occasion of their being ensnared and betrayed by the slavers. What a mercy it is that they still retain their desire! It would not have been surprising if the remnant had reasoned thus: *If that is what comes from desiring the knowledge of God, we had better be without such desire*. But no such perverse mode of reasoning has been adopted. Now

we have only to call to mind the extreme tenacity with which idolaters generally cling to their objects of worship, and to think of the history of Missions, to see that the state of things just described is very remarkable. So far as I know, it has few recorded parallels. The case of the Sandwich Islands comes nearest to it of anything with which I am acquainted. And, further, the *manner* in which the change in question has been effected is equally remarkable with the change itself—indeed that mainly constitutes its remarkableness; for when an adequate, or what seems to us an adequate, instrumentality is brought to bear upon a heathen people, we expect such results to follow. But here we have what usually requires years of self-denying toil, and not seldom the sacrifice of valuable lives to accomplish, done to our hand. No weary night of toil has preceded, and yet, lo! the day has dawned, the night of heathenism is past, and the rays of the Sun of Righteousness appear—precursors of a glorious day. We have already adverted to the only instrumentality we can trace, that of Captain Stewart. A change in the views and feelings of the people, however, must surely have preceded his visit, though we are unable to trace it. The work of destroying objects of idolatrous worship, once commenced, spread like a conflagration, and their old religion being abandoned, and a religion of some sort being a necessity of human nature, they cast about to find a new one. Hence their readiness to take up with any adventurer who professed to be able to supply the article needed. The demand brought the supply: in every island some one appeared and set up as a religious teacher. Men of all characters, colours, lands, have practised upon the poor people in that line. Some—though I can hear of none whose characters have been anything near the mark—have been of use. Others, again, such as Tom Rose, have acted a most infamous part, and can only be numbered among the unscrupulous agents of the Evil One.

“Another thing worthy of special remark is *the way in which information respecting the state of the people was conveyed to us in Samoa*, and the striking call thereby addressed to us to undertake the cultivation of the field. In this the finger of God seems especially marked. The traders visiting the islands have been acquainted with the state of things for years past, but they have not, so far as I am aware, made that known to any body of Christians. They have acted as if it were their wish that the people should continue in darkness. But God’s purposes are not to be defeated. In His own time he found a witness and a messenger. Elekana’s arrival in Samoa, with his remarkable tale, was like a Macedonian cry. It was effectual, as our present voyage evinces.

“Again, the *quarter whence God is causing the light of life to shine forth upon these islands* is worthy of notice. Samoa, as we have seen, is the fatherland. Hence there is a common language, not to mention minor advantages. The Gospel can be intelligibly preached at once, while our books and translations are ready to put into their hands. An immense advantage this, which it would not be easy to over-estimate.

“And the *time* at which the call comes is also remarkable. Our westward Missions are now, to a great extent, off our hands, and our brethren in the Hervey Islands, as also Mr. Lawes of Niue, and ourselves are feeling the need of an outlet for the missionary zeal of our churches; and here our Master says to us in His providence, ‘Behold, I set before you an open door;’ and



this just as we have heard that a new mission ship is being procured to put it in our power to yield obedience to this call.

“Let it be borne in mind, further, that the field to which these remarks refer has an importance much greater than at first sight appears. Especially does this remark apply to the island of Nui. That island, from its connection with the Kingsmill Group, has great relative importance. The Kingsmill group consists of from fifteen to twenty islands, some of them large, and containing a population, according to Captain Wilkes, of 60,000 souls. Part of the islands—about half—lie to the south of the equator, the other to the north. Our American brethren, who have their head-quarters at the Sandwich Islands, have undertaken the evangelization of the northern division. The other is left for us; and the occupation of this little island of Nui will be a direct step towards the cultivation of these larger fields. Drummond’s Island, from which the principal part of their ancestors came, is large, and, according to Wilkes, has a population of 10,000. It lies to the south of the line. On the whole, may we not assuredly gather that God is calling us to give the Gospel with the least possible delay to these tribes? and, being so obviously called by Him, ought we not to go forth strong in faith and high in hope that He will crown our efforts with large success, and that these poor benighted islanders, so long the slaves of sin and Satan, and the dupes of designing and vicious men, shall, in due time, become the children of God by faith in Christ Jesus, washed in His blood, cleansed by His Spirit, and fitted for His holy habitation on high? May we exceed all our hopes, and to Him shall be glory.

“A. W. MURRAY.

“On board the ‘Augustita,’

“Nukulaelae, June 8th, 1865.

“P.S.—We sailed from Nukulaelae on the 9th of June, and reached Apia in safety on the 20th of the same month, having been absent seven weeks all but a day.

“A. W. M.”

## ORDINATION OF MISSIONARIES.

### BIRMINGHAM.

ON Tuesday, November 7th, Mr. ALFRED T. SAVILLE was ordained as a missionary to the South Seas. The Rev. Charles Vince conducted the devotional exercises; the Rev. W. Gill, of Woolwich, late missionary at Rarotonga, described the field of labour; the Rev. J. S. Wardlaw, M.A., President of the Mission College, Highgate, asked the usual questions and offered the ordination prayer; the Rev. R. W. Dale, M.A., delivered the charge; and the Rev. B. Waugh, of Newbury, concluded the service.

### GORNAL, NEAR DUDLEY.

On Monday evening, November 20th, Mr. S. H. DAVIES was ordained as missionary to the South Sea Islands, in the Independent Chapel, Gornal. The Rev. J. G. Jukes commenced the service; the Rev. R. Ann proposed the questions; the Rev. S. M. Coombs, Mr. Davies’s pastor, offered the ordination prayer; the Rev. C. Hardie described the field of labour; the Rev. W. Alliott delivered the charge; and the Rev. J. Hammond closed the service.

THE NEW MISSIONARY SHIP.

In consequence of unavoidable delay in obtaining for the "John Williams" a position in the West India Docks favourable for the safe and easy access of her numerous young visitors, the Directors will extend the time for their admission to *Wednesday, the 6th inst.*, beyond which no visitors can be admitted.

HOME SECRETARIAT.

The Directors are happy in being able to announce to their friends, and the members of the Society in general, that the Rev. ROBERT ROBINSON, minister of York Road Chapel, Lambeth, has accepted their cordial and perfectly unanimous invitation to become associated in the Home Secretariat with the Rev. WILLIAM FAIRBROTHER, and will enter on the duties of his office with the commencement of the year ensuing.

MISSIONARY CONTRIBUTIONS.

From 18th October to 18th November, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

		HANOVER CHAPEL, PECKHAM.		CHESHIRE.		CARDS.	
In Memoriam, for Evangelical Missions in India.....	5 0 0	Juvenile Auxiliary, per Miss Haws, on account .....	8 15 0	<i>Tattenhall.</i>		Miss Bell .....	0 5 7
By Miss Reid, of Peckham, from Private Friends, for the Bellary Orphan School.....	5 1 0	<i>Horton Academy Chapel.</i>		R. Barbour, Esq., Bolesworth Castle .....	50 0 0	Miss Patrickson's Class .....	0 3 6
A. S. Hobson, Esq. ....	1 1 0	Rev. F. W. Fisher.		<i>(D.)</i>		Mary Ann King.....	0 4 4
Ditto, for Madagascar .....	1 1 0	Ladies' Auxiliary, on account .....	9 5 0	<b>CUMBERLAND.</b>		Peter Wilson .....	0 4 0
A Friend .....	1 0 0	Legacy of the late Miss Gulliver .....	10 0 0	<i>Auxiliary Society.</i>		Agnes Moore .....	0 2 0
H. T. ....	1 1 0		10i. 5s.	<i>W. Wilson, Esq., Treasurer.</i>		Joseph Bell .....	0 1 6
Miss Buxton .....	0 10 0	<i>Latimer Chapel, Mile End.</i>		<i>Aspatria.</i>		<b>DERBYSHIRE.</b>	
<i>Bishopsgate Chapel.</i>		Legacy of the late Miss Craigie £100, 3per Cent. Consols, less duty and expenses .....	73 19 3	<i>Public Meeting, less expenses 2s. ....</i>		<i>Glossop.</i>	
Auxiliary, per Mr. Mannering .....	7 17 0	<i>Old Gravel Pit Auxiliary.</i>		<i>12 4 0</i>		Rev. T. Atkin.	
Juvenile Auxiliary, per W. Mannering .....	12 0 4	Per T. T. Curven, Esq.		<i>Brampton.</i>		Collections .....	
19l. 17s. 10d.		S. J. Nash, Esq. ....	1 0 0	<i>Public Meeting .....</i>		11 10 8	
<i>Buckingham Chapel.</i>		Mr. Burton, for Madagascar.....	0 6 6	<i>Sabbath Collections .....</i>		Missionary Boxes .....	
Sunday School, per Mr. Hammond ..	2 18 0	Juvenile Society .....	3 12 11	<i>4 0 0</i>		13l. 15s. 9d.	
<i>Camberwell.</i>		Girls' School, for the Ship .....	0 1 5	<i>0 19 10</i>		<i>Matlock Green.</i>	
Auxiliary, per Miss Edwards, on account .....	80 2 6	E. V. Holford, Esq. ....	1 0 0	<i>Exs. 21s. 5d.; 11l. 1s. 10d.</i>		Rev. S. Dyall.	
Miss Buxton ..(D.)	50 0 0	6l. 1s. 10d.		<i>Silloth.</i>		Public Collections... ..	
<i>Camden Street.</i>		<i>Surrey Chapel.</i>		<i>Rev. H. Perfect.</i>		4 6 2	
Sunday School.....	1 0 0	Auxiliary Society, per W. H. Summs, Esq., on account.....	152 0 11	<i>Collection, less expenses 2s. ....</i>		2 0 0	
<i>Clapton.</i>		<b>BUCKINGHAMSHIRE.</b>		<i>2 5 0</i>		Miss Goodwin .....	
W. H. R. and Family, towards the Support of Nine Children in the School at Salem ..	18 0 0	<i>Chesham.</i>		<i>Wigton.</i>		Miss Beresford .....	
		Mr. A. Reynolds ...	1 0 0	<i>Rev. R. Salkeld.</i>		0 5 0	
				<i>Sunday Collection... ..</i>		0 16 2	
				<i>1 6 8</i>		<i>Collected by Miss Dyall.</i>	
				<i>1 1 8</i>		Mrs. J. Stevens .....	
				<i>0 10 6</i>		0 10 0	
				<i>1 0 0</i>		Miss Dyall .....	
				<i>1 0 0</i>		0 5 0	
				<i>1 0 0</i>		Miss Gibbs .....	
				<i>0 5 0</i>		0 4 0	
				<i>0 5 0</i>		Smaller Sum's .....	
				<i>0 5 0</i>		9l. 6s. 4d.	
				<i>0 5 0</i>		<b>DEVONSHIRE.</b>	
				<i>0 5 0</i>		<i>Lapford.</i>	
				<i>0 5 0</i>		Rev. T. J. Leslie.	
				<i>0 5 0</i>		Missionary Meeting ..	
				<i>0 5 0</i>		1 4 11	
				<i>0 5 0</i>		Received since .....	
				<i>0 5 0</i>		1 10 0	
				<i>0 5 0</i>		Sabbath School .....	
				<i>0 5 0</i>		0 5 0	
				<i>0 5 0</i>		0 19 2	
				<i>0 5 0</i>		Hollacombe .....	
				<i>0 5 0</i>		0 8 8	
				<i>0 5 0</i>		Exs. 1s. 6d.; 4l. 1s. 4d.	

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On Account ..... 10 15 0

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On Account, per R. Worsley, Esq. .... 5 0 0

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 Fractions ..... 0 0 5  
 Uwell school ..... 0 3 0  
 Public Meeting ..... 3 8 10  
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 Mr. Thomas ..... 0 10 0  
 Mast. C. Thomas ..... 0 10 0  
 Mr. Day ..... 0 2 6  
 Mr. Walter Rogers ..... 0 3 1  
 Miss Simmonds ..... 0 13 8  
 Miss Mary Gale ..... 0 7 3  
 Miss Eludia Hitt ..... 0 2 11  
 Mrs. Crocker ..... 0 5 0  
 Miss Dinah Gibbs ..... 0 6 2  
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 Mr. Bowman ..... 0 10 0  
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 Missionary Meeting ..... 2 5 0  
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 W. Jacques, Esq. .... 2 0 0  
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 Meeting ..... 6 2 5  
 For Widows' Fund 3 10 0

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 Do, Sarah Greatbach 4 3 0  
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 Public Meeting ..... 10 7 0

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 Miss Ann Inners & Miss E. Gasquoine 13 2 0

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Guol Street ditto	4 15 1
Public Meeting	5 1 1
Juvenile ditto	2 17 1
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Rev. T. Coleman .....	0 10 0
Collected by Miss Burdett .....	0 18 0
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Collections .....	24 11 4
United Public Meeting .....	4 13 2
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Boxes.	
Mr. G. Green .....	0 8 11
Miss E. Charlton .....	1 6 8
Boys' Sunday School .....	4 13 2
Girls' ditto .....	4 13 7
For the Ship .....	2 4 9
20l. 1s. 4d.	

J. Woolston, Esq. ....	10 0 0
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Mr. T. T. Norton .....	1 0 0

Boxes.

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Miss Lizzie King .....	0 8 6
Master King .....	0 8 4
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Miss Barton .....	1 17 6
Miss Preston .....	3 1 6
Miss Thorpe .....	3 0 6
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Stenton, Albion Chapel .....	6 0 0
Keyworth .....	2 10 0
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P. Houghton .....	0 9 0
E. Brown .....	0 4 6
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2l. 13s. 10d.	
185 5 1	
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